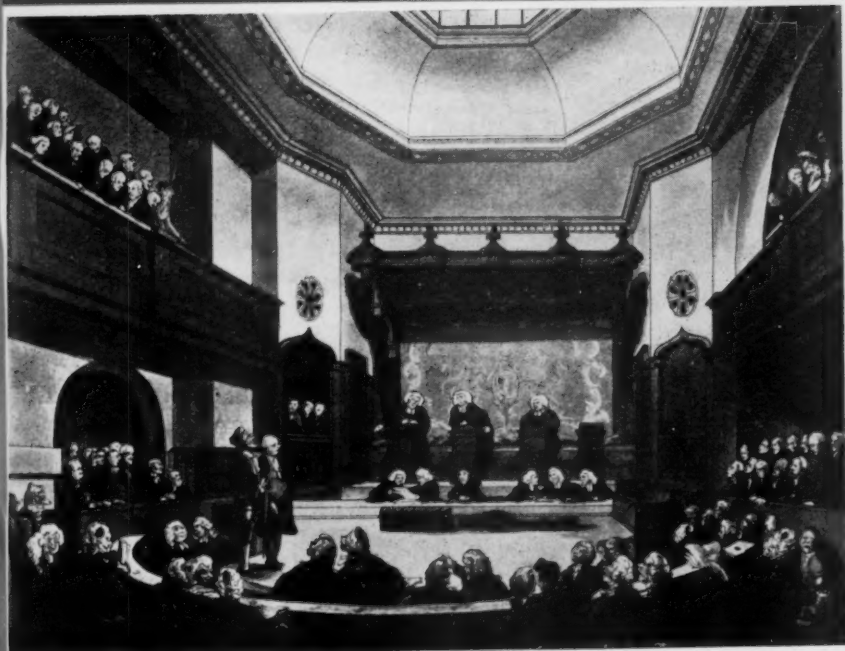


COMMON GROUND



NOVEMBER-DECEMBER, 1950

VOLUME IV—NUMBER 6

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Justice in Human Relationships RICHARD O'SULLIVAN

THE Common Law of England came into existence in the same creative centuries that gave us the great English Cathedrals and Abbeys and Parish Churches, and the old English Universities of Oxford and Cambridge. It derives its principles from Christian philosophy and theology. If its philosophy follows the tradition of the Greeks, in theology it shares the inheritance of Israel. Its God is He Who Is, the God of Abraham, Isaac and Jacob.

In the conception of the lawyers and prelates who shaped the principles of the English law, man is a being made in the image and likeness of God, with an origin and a destiny outside time. In this conception, man belongs indeed to the order of nature, and in his physical being is subject to its laws, and in his moral being is subject to the natural law which the finger of God has inscribed in the heart and conscience of Everyman.

Man's dominion over lower orders of nature

Man has dominion over the whole mineral and vegetable and animal orders. In the scheme of nature, each of these orders is a means to the next of the orders in an ascending scale. And all these orders are a means to the life of man, who includes these lower natures in his own, and by virtue of his intellect belongs to a superior order, and is endowed with the faculty of using all the lower orders for his own purposes and welfare.

The faculty of reason or intelligence enables man not only to use these things here and now, (as animals do) but also to have and to hold them in stable and permanent possession.

He has not only the power to take mineral, vegetable and animal things into his control, but it is necessary for his nourishment and welfare that he should do so. He has accordingly the right to do so; a right

in justice to take a dominion over the lower parts of creation. And once man has taken dominion over these things, other men are bound in justice to recognise his right.

Man is entitled to freedom

Observe, however, that the thing that man takes into his control to be his property, must be of an order of nature lower than man. No man may, in point of justice, take another person to his own use, or to the use of any body of men.

Every individual human being is, as we say, a person in his own right, the most perfect being in the whole of nature. The institution of slavery is thus repugnant to the first principles of Christian philosophy. Accordingly it fell under condemnation at the hand of Henry of Bracton, the father of the Common Law, who declared that, by virtue of his nature, man is free.

Our first conception is thus of man as being made in the image and likeness of God, and at once reasonable and free, and of freedom as a thing to which man is entitled by virtue of his nature; and to which he is accordingly entitled in justice. Freedom is the first-born of justice.

And justice being the perpetual and constant will to give Everyman his due, all men and communities of men, are in justice under obligation to respect the dignity of human personality and the right of Everyman to life, liberty, and the pursuit of happiness.

Moreover, as all men belong to the same order in nature; so all freemen are equal before the law. Already in the 13th century, we are told by the historian of the English law: "Among laymen the time has indeed already come when men of one sort, free and lawful men, can be treated as men of the common, the ordinary we may perhaps say, the normal sort, while men of all other sorts enjoy privileges or are subject to disabilities which can be called exceptional. The lay Englishman, free but not noble, who is of full age and who has forfeited none of his rights by crime or sin, is the law's typical man, typical person."

And so one may say that the effect of a Christian system of law and politics is to create a body of free men living in the fellowship of a free community. Unlike the Roman Law, which was fashioned for a society that was founded on slavery, the English law in obedience to Christian principles conceived civil society as a fellowship of freedom.

Foundations of community life

Now, in any civilised society there are some things which are due by every man to Everyman. As one of the conditions of civilised inter-

course, truth is one of the things that each of us owes to the other. If I lose myself and ask a stranger to tell me the way, I rely on him to tell me the right way.

Out of these little nameless, unremembered acts of kindness and of love, we may argue the presence of a natural friendship between man and man. On this basis of natural friendship is built the duty and perfection of Charity. Friendship and benevolence, then, we owe to one another; and truth, and courtesy, of which the Poet has said: "That the Grace of God is in courtesy." These things are, so to say, the foundation of our life in community; even in the International Community. The natural friendship and benevolence of man for his Fellowman led Francis de Vitoria to affirm the right of Everyman (in all the lands) to hold speech and intercourse with Everyman, and, within the limits of Justice, to exchange goods with him.

To exchange goods with him. The idea of Justice involves, in the last analysis, a relation between two persons. And it involves an external thing or act which is the object of this relation. The external thing may be land or goods or money or a cheque; and the external act may be an act of service or services due by one of those persons to the other. Or it may be the respect which is due by a subject to the King or by a citizen to the President of the Republic.

In this way Justice establishes Order and Peace in the external relations of Society. And if in fact we pay our debt (it may be to a friend, or may be to an enemy, to the Tax Collector, for instance!), we do an act of Justice, no matter how grudgingly we pay.

I speak of the legal order; in the moral order St. Thomas Aquinas says that it is the mark of a just man to pay his debts promptly and cheerfully. "God loveth a cheerful giver."

Respect for Goods of the body

In law and morals, we distinguish between two sorts of goods. The good of our soul, which is the most excellent of goods, cannot be taken from us, save indirectly; as for instance by bad advice, by which we may be persuaded, but it does not take away our inner freedom of conscience.

The goods of the body may be taken from us by force. The most grave wrong that may be done our neighbour is to take his life; it is the crime and the sin of homicide. No citizen may lawfully take the life of another citizen. "Being furnished," writes Locke, "with like faculties, sharing all in one community of nature, there cannot be supposed any subordination among us that may authorise us to destroy one another, as

if we were made for one another's uses, as the inferior ranks of creatures are for ours."

Next in rank to homicide by which the life of our neighbour is taken away is the wrong of adultery, which is against the due order of human generation by which new life comes into being.

And in relation to parent and child, ancient wisdom and modern science alike conclude that any undue interference with the parental control of children is ordinarily an act of injustice, it may be of grave injustice. The issue was raised in the Middle Ages; should the children of Jews be baptised against the will of their parents? The answer of St. Thomas Aquinas is that to do so in the case of children who have not yet reached maturity of mind and judgment would be contrary to Natural Justice. The principle, and even a textual reference to the Article of Aquinas, was affirmed in the Court of Appeal in England in 1931.

So much for the goods of the body. Of external goods, reputation, which is a kind of spiritual property, is more important than the rest. "A good name is better than great riches."

Freedom of mind and conscience

Here then, are the things: lands, goods, reputation, wife, child, integrity of body and mind, to which I am entitled, and which you are in point of justice obliged to respect. Your representatives in Parliament and the Officers of State are also, within the limits of Justice, under obligation to respect those things. They may take a proper portion of my land and goods to maintain the public revenue. They may insist (if I neglect it) that my child shall have a proper degree of education, they may require me to fulfil a period of military service. They must leave me my freedom of mind and conscience. You remember the lines from *Othello*: "By heaven, I'll know thy thoughts."

Iago: "You cannot, if my heart were in your hand,

Nor shall not, while 'tis in my custody."

An old English judge put the point in his own picturesque way. "The thought of man is not triable; for the devil himself knoweth not the thought of a man." It is accordingly a first principle of Law and Justice that no man shall be indicted for his thoughts. The Japanese habit of accusing a man of Dangerous Thoughts is out of date and unacceptable to us.

Limits to power of State

There are limits, then, to the power of State authority. In a Christian system of law, men hold their lives on a lease from God not from the

State. Public magistrates have no direct power over the minds or the bodies of their subjects. Accordingly, where no crime has been committed, which might give cause for grave punishment, public magistrates can never directly harm or tamper with the integrity of the body of any of their citizens, either for reasons of race or of eugenics, or for any other reason; "No one who is guiltless may be punished by a human tribunal either by death or mutilation or by beating," or otherwise.

Even private individuals have properly no more power over the members of their bodies than that which serves their natural end. They are not free to take their own lives, or to destroy or mutilate their members, or in any other way to render themselves unfit for their natural function, except when no other provision can be made for the good of the whole body.

Again, it is the duty of rulers by appropriate laws and sanctions to protect and defend the lives of the innocent, and this is all the more so since those whose lives are assailed or endangered are unable to defend themselves. Hence the laws against abortion and infanticide.

The family more sacred than the State

It is against justice also for public authority to forbid marriage to those who, though naturally fit for marriage, are considered according to the conjectures or ideas of some to be likely to bring forth defective offspring. In particular public authority has no right to arrogate to itself power which would deprive ordinary citizens against their will by medical action of the power to beget or bear children, though this would doubtless be permissible as a method of punishment for grave crimes committed by such persons. For free citizens, to make a contract of marriage is not an occasion for branding them with the stigma of crime.

These principles of justice impose on public authority respect for human personality and life and freedom, and for the institution of the family which is more sacred than the State. They impose also respect for God and for the religious freedom of the citizens in the worship they pay to God.

In a too little known Encyclical "Mit brennender Sorge" of 1937, Pope Pius XI declared: "Anyone who exalts race or people or the State or any particular form of government or representatives of the civil authority, or any other fundamental elements of human society . . . in such a way as to make them the supreme norm of all things, even of religious values, and deifies these with idolatrous worship, is perverting and falsifying the order of things which God has created and decreed."

Speaking as a Catholic and as a lawyer, I should like as I end to borrow some words from a great Anglican Prelate, Richard Hooker:

"Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care and the greatest as not exempted from her power." Even so, I have, as a lawyer, to confess that human law is not enough, though it be animated and administered with the spirit of benevolence and of charity. Our human laws are always imperfect. "Seek ye first the Kingdom of God and His Justice and all the rest shall be added unto you." In the tradition of Israel, as I gather, the justice and the mercy of God are conceived as one. Let me borrow then, if I may, some words from a Jewish source: "Merciful is the Lord and Just. . . . His mercy endureth for ever."

Religion and the State in Israel

NORMAN BENTWICH

It is too soon to say whether Israel will develop into a religious or a secular State, but in this article Professor Norman Bentwich describes the influences at work and the issues which have to be decided.

NO Constitution has yet been laid down for the State of Israel; and although the present Parliament (*Knesset*) was elected in January 1949, as a Constituent Assembly, with a view to considering and finally enacting the Constitutional Law, later counsels have discouraged the idea of an early promulgation of an organic statute. The question, therefore, of the legal relation of Judaism and Jewish Religious Law to the State is in abeyance.

Nevertheless, it has been clear from the outset that there are two strong trends in the people of Israel who are returning to build up the nation in the Land of Israel. On the one hand, the religious party stands for the full application of Jewish law and Jewish religious observance as the law of the State; and on the other hand the secular view that the State and religion should be separate, and the law of the country should be developed, with relation indeed to Jewish tradition and Jewish legal institutions, but not integrally adopting those institutions.

Yet certain common beliefs or principles are held by both sections of the Jewish people. They are all agreed in regarding the return of Israel as a Messianic movement, fulfilling the vision of the Hebrew prophets. Whether or not they accept the idea that the Bible is a divine revelation, they believe in gathering the exiles as a means to a better life and to the fulfilment of Israel's destiny; and they all believe in miracles which will bring about the fulfilment. The Socialist Prime Minister, Mr. Ben Gurion, is credited with the saying that true realism requires the belief

in miracles. It is notable that the Declaration of Independence, issued on May 14th 1948 by the Provisional Council of Israel, refers to the Rock of Israel, which is the accepted synonym for the deity. And one of the laws passed by the Knesset this year lays down expressly the right of every Jew to return to the Land of Israel. It is notable also that the President of the Republic of Israel, Dr. Weizmann, has in his most notable addresses to the people stressed the part of providence in bringing about the return and stressed also the spiritual aspects of the return.

Religious parties in the Government

The old dogmatic conflict between the secular Socialist Party and the religious parties has receded into the background. From the creation of the State the religious party, or rather a block of religious parties, which include three separate members, the Mizrachi, religious Zionists, the Hapoel Mizrachi, religious wing of the Socialist Zionists, and the Agudas Israel (literally, the League of Israel) which is the name of the observant fundamentalists, has been an integral part of the Government. Representatives of the religious parties were included in the provisional Government which was established without election in May 1948. In the elections



LEARNING TO PRAY

of January 1949, the religious parties worked as one block and they secured the third largest number of members of the Knesset after MAPAI and MAPAM. They were then brought into the Coalition Government by the Prime Minister, who was the head of the major party, MAPAI. There was an understanding that the question of the application of Jewish Law, religious and civil, as the Law of Israel should be suspended.

Religious observances

Nevertheless, although the State is at present formed as a secular and not as a religious nation, certain fundamental institutes of Judaism are recognised by the State. That was already the position under the Mandatory Administration. One of the articles of the Mandate for Palestine prescribed that the Jewish Sabbath and the Jewish holy days should be days of rest for the members of the Jewish community. And in the State of Israel the observance of the Sabbath by the closing of all Government offices, businesses, factories and shops, and by the stoppage of public transport, is enforced. Similarly the principal Festivals in the Jewish calendar, New Year, Passover, Pentecost, Tabernacles and the Day of Atonement are prescribed as days of rest.

It is another aspect of the regard paid to Jewish religious law that the import of meat into Israel by the State, is restricted to meat which has been killed in accordance with the Jewish ritual law. That indeed is a controversial question. The secularists have protested against the restriction, on the ground that a large part of the population are not observant of the law, and that it aggravates the food situation to exclude the import of non-kosher meat which is less expensive. But so far the religious parties have successfully upheld the principle.

Civil and Rabbinical Law

It is another heritage from the Mandatory Administration that the law of marriage and divorce for all Jews who are Israeli citizens is regulated by Jewish religious law, administered by Rabbinical Courts. There was not in Mandatory Palestine, and there is not in the State of Israel, any provision for civil marriage or civil divorce. But that is one of the issues which has yet to be fought.

With regard to succession, the Mandatory Government enacted an ordinance which laid down a civil law of succession for all communities, except the Moslems, and which was optional. That is to say, Jews or Christians could choose their religious law on the subject if all the members of the family agreed; and if not, the matter was governed by the civil

law applied by Civil Courts. So far the Government of Israel has left the position as it was.

The religious parties are naturally anxious that the Jewish Law should govern the Jewish population in all matters of personal status. On the other hand large parts of the population are not willing to accept the rules of the Rabbinical law as they stand today in all these matters. They complain of inequality of the law as between men and women, while that equality is a fundamental principle of the Socialist creed. Already there has been talk of the establishment of a Sanhedrin in Israel which would be empowered to modify the existing Jewish law, in the way that the historic Rabbinical Assemblies modified the law through the ages. But that proposal has not yet become a matter of practical politics.

Trends in education

In the field of education, the Government of Israel, again following the British Mandatory Administration, has given large liberty of religious teaching. No attempt has been made to establish a single system of public national schools. As in the previous regime, four "trends" are recognised and have their place in the educational system: (i) the general trend, which provides for secular education with some religious teaching, if it is desired; (ii) the Labour trend, which is directed to inculcate knowledge of the Socialist movement and principles; (iii) the Mizrahi trend, which includes a large measure of Jewish religious teaching, and inculcates religious observance; (iv) lastly, the Aguda trend, which adopts still more thoroughly the traditional education in Talmud and the Rabbinical literature, and requires a high standard of religious observance of all its teachers and children.

Each of the trends is permitted to have its own administration under the Department of Education, and to maintain its own training colleges for teachers. Again the arrangement is not accepted as satisfactory by large sections. And President Weizmann, in his book "Trial and Error," has given his great authority in favour of establishing a unified system of education. But the religious issue is postponed in this period by building up the country.

Some trouble has arisen from time to time with regard to the religious education in the camps to which the immigrants are brought, and also in the children's institutions to which the young people are taken for their education and preparation for a new life. The religious parties have occasionally been roused to opposition by a fear that the non-religious groups were being favoured in these camps and institutions. But these troubles have so far been adjusted.

It seems likely that, when an educational system is revised, provision will be made, as in England, for two main classes of schools, those which are maintained by the State or the local authority, and those which are partly maintained by the religious groups.

It is notable in connection with education that while at the Hebrew University there is, of course, no religious test for teachers or students, in the Faculty of Laws, which was opened in 1949, the teaching of Talmudic Law is an obligatory subject. In the Institute of Jewish Studies, which was the first part of the University to give teaching, every branch of Jewish traditional learning has its full place, but again there is no test for teachers or students, nor is there any attempt to restrict freedom of criticism.

Religious minorities and Holy Places

Religion does not enter into the grant of full citizenship in Israel. In the elections of 1949 for the Constituent Assembly, the vote was given to all inhabitants without any distinction of creed, Jews, Moslems and Christians. And in the proposal for the law of nationality, which has been examined by the Knesset but has not yet been enacted, there is no discrimination whatsoever on grounds of religion for nationality or naturalization. It has been one of the constant aims of the Government of Israel since its creation to assure full rights to the religious minorities in the country, Moslems and Christians. A Ministry of Religions was established from the beginning; and in the provisional Government in 1948-49 there was also a Ministry of Minorities. The latter was found to be superfluous and was abolished. Today the Ministry of Religions works in close and constant touch with the religious heads of the non-Jewish communities to assure their full rights of religious freedom and scrupulous regard for their Holy Places. The Moslem and Christian parties retain also their right of jurisdiction over their members in matters of personal status.

Lastly, a word may be said about the care of the Holy Places in Israel. It has been a vexed question before the United Nations, and has not yet found a satisfactory solution. The Government of Israel has made clear its willingness to accept an international authority, appointed by the United Nations, which will be concerned with the protection of the Holy Places of all communities, both in Israel and in the Arab State, and will assure access of all communities to their Holy Places. In the meantime it is anxious to manifest its exemplary regard for the Holy Places and the religious rights of other communities in Israel's territory.

Grace in the Wilderness

ELFAN REES

"Common Ground" decided this year, when there are so many refugees and refugee problems in all parts of the world, to print this Christmas article in the hope that it might help towards a better understanding of the fundamental needs of these homeless people and to see a little more clearly some of our responsibilities in relation to them.

CHRISTMAS, with its traditional association of "tidings of comfort and joy," has come to be known almost universally as "the festive season." And festive we do our best to make it in the face of all difficulties and discouragements. The giving of presents, the exchange of greetings, even the provision (and especially the consumption !) of extra luxuries in the way of food and sweetmeats all add to the joyous atmosphere of what might otherwise be one of the coldest and bleakest seasons of the year.

So assiduous and so successful are our efforts in this direction, however that all too often we forget that the events we rejoice to commemorate took place in the squalor of an eastern stable in an obscure byway of the Roman Empire, and that the mother who on that night and under those conditions gave birth to her infant son, knew what it was to be outside closed doors and homeless in the hour of her greatest need. We forget, too, that now, as then, there are many in all parts of the world who "have winter, but no Christmas," who feel that all doors are closed against them and that the future is without hope.

A message for the homeless

But if Christmas, with its story of God entering into human life "to preach good tidings to the poor, to proclaim release to the captives, and to set at liberty them that are bruised," has a message for anybody, it must surely have a message for all outcast and homeless peoples today, and specially for refugees who know the tragedy of being on the wrong side of the door in their hour of dire need. And if Christmas places responsibilities upon anyone in respect of these people, it is surely upon all men of goodwill, to whom, we are told, on that night the angels proclaimed a message of peace on earth.

It is not at first sight an easy proposition to give a Christmas message to refugees. The festival of the home and family can only be sharply poignant to the homeless and the separated. At the same time it is encouragingly true that some of the most sublime pronouncements of faith were made to people in exile by prophets in exile.

To one who has worked with and for refugees for a decade, the most moving factor in this tragedy is the astonishing degree to which their natural grouping has been neither national nor political but always of the faithful.



*FIVE WHOLE YEARS SINCE THE WAR ENDED
and thousands upon thousands of us are still homeless*

It is the Churches in exile that have been almost the sole source of hope and fellowship in the D.P. camps, and the priests and pastors the main supply

of leadership. In his chapter 31 Jeremiah writes how "The people which were left with a sword found grace in the wilderness."

I am certain that this prophecy has not been falsified—it has indeed been abundantly fulfilled—in this modern age of exile. Were I to speak to refugees I could so numerous illustrate how, in the wilderness, they have found grace in themselves. "Saints" only in the Pauline sense that all the believers with all their faults are numbered amongst the saints, they are an ordinary cross-section of men and women who are beset by quite extraordinary circumstances of misery and despair, of fear and temptation. Beset by trials that we who still have homes and homelands can scarcely imagine they have retained to an amazing degree their personal integrity and a faith that humbles. They have built for themselves tabernacles in the wilderness out of almost nothing, and have affirmed that God dwells with them without even the need of temples made with hands.

Action by the Churches

Were I to speak for refugees I could reveal how tens of thousands of them in the wilderness have found grace in others. I write this from America where direct action by the Churches—an action springing from no other motive than a sense of Christian brotherhood—has not only contributed millions of dollars to relief and aid in camps, but has provided homes and work in America for more than 200,000. Nor would they wish me to forget the hospitality of France, Britain, Canada, New Zealand and Australia and the special way in which the Churches of those countries have sought them out. It was indeed the British Council of Churches which set the pattern of enabling priests and pastors to settle with their people, but it will not do to speak only for those to whom new lives have opened. They are but thousands against millions who yet say "How long O Lord."

A new deal for the homeless is not only elementary social justice but it is an absolutely essential demonstration by the Western world that the ideology it professes builds social justice only on the basis of personal freedom. The existence of homelessness and more particularly the causes of it in our time go far to negate and falsify the very principles of the good life which the United Nations is rearming to defend and even now fighting to defend. Expulsion and expropriation is a flagrant breach of the international code we appeal to and a gross denial of the human rights we have been so busy declaring. We have lost face as the champions of such codes and declarations and we suffer a major defeat in contemporary ideological warfare until we set out, as a major international responsibility, to repair the damage that has been done.

Looking to the future

Political realism will recognise that clocks cannot be set back and that the wrong of expulsion can scarcely be righted now by any large scale repatriation, but the only lesson of that is that our responsibility for devising a bold and satisfactory plan for restitution is so much the greater. This is not merely a problem of employment and housing and legal protection. Families and nations have been atomised, traditional relationships and ties have been sundered. The people in the wilderness were truly left with a sword and they have a right to look for the grace which alone can heal the affront they have suffered.

It is not true in history that all exiles are solved by returns and it is not true that there are not other creative solutions. We have lost most of what we fight for unless in our time such a solution is found and applied.

When we read our Christmas story whether in our family circle or in the wilderness we will be reminded that our Lord was an exile in fear of the slaughter of the innocents and that, when the time came, it was resettlement in Nazareth that was a better solution than repatriation.

We are failing to solve this problem in our time because we have thought so singly and so hopelessly of return and have not explored the possibilities of our Nazareths. If men have indeed found grace in the wilderness how much more will it shine before men in some Nazareth.

The Festival of Chanukkah

LESLIE I. EDGAR

The Jewish Festival of Chanukkah this year begins on December 4th, and ends on December 11th.

IT is a pleasing thought that, comparatively near the time when Christians will celebrate the joyous festival of Christmas, the Jew will also celebrate a joyous festival, the Festival of Chanukkah. By a happy coincidence, adherents of the two related religions have almost simultaneous occasions for religious thanksgiving.

"Chanukkah" means "dedication" and, as is well known, the Festival commemorates the re-dedication of the Temple in Jerusalem in 165 B.C.E. (or, according to some scholars, 164 B.C.E.), by which time Maccabean victories had made possible the cleansing of the Temple from its desecration under Antiochus Epiphanes, the Syrian-Greek tyrant, who resolved wholly to put an end to Judaism. It is a Festival which commemorates more than the release of the Jew from a bitter persecution; more even than an outstanding vindication—possibly the first of all vindications on a considerable scale—of men's right to

freedom of conscience. It is, above all, a Festival of thanksgiving for the preservation of the Jewish religion, with all that this has meant not only for the Jew, but also for the religious advancement of man.

Kindling of the Lights

The distinctive, and very beautiful, ceremony of this eight-day Festival is the kindling of the lights of the Chanukkah candelabra. The ceremony takes place both in the Synagogue and in the home; and the customary practice is to light one light on the first night of the Festival, increasing the number, night by night, until eight lights—with the additional light which is used throughout for the kindling—are alight on the final eve. There are, however, variations of this custom; some Liberal Jewish congregations, for example, light all eight lights on the first evening of the Festival. This practice can be linked with a tradition, which goes back to a very early period of the Common Era. While the followers of the School of Hillel advocated the procedure which has since become general, followers of the School of Shammai declared that the Festival should begin with the kindling of all eight lights, diminishing the number until only one light was left on the last day.

There is, indeed, some doubt as to how *eight* lights originally came to be associated with the Festival of Chanukkah. The re-kindling of the Candelabra of the Temple (the Menorah) would not, in itself, explain the custom, since the Temple Candelabra was a seven-branched one. Some assert that the origin is to be sought in ceremonies connected with a winter-solstice festival, much more ancient than the Festival of Chanukkah, but which came to be combined with the Chanukkah celebration. Others ascribe the origin to the fact that the re-dedication of the Temple by the Maccabeans was also the occasion for renewed observance of an eight-day autumn harvest festival, the Feast of Tabernacles, which closely precedes the time of Chanukkah and which was again observed—after three years' interruption—with the Temple's re-dedication. The element of uncertainty is reflected in the insistence of the Rabbis that the explanation of the lighting of eight lights is to be found in the occurrence of a miracle. Legend tells that, when the Maccabeans entered the Temple, they found only one small flask of unpolluted oil, sufficient for the lighting of the Temple candelabra only during a single day. Miraculously, according to the legend, the oil lasted for no less than the whole of eight days. But, whatever the actual origin of eight lights, their appropriateness is apparent, as symbols of gratitude for a great deliverance from tyranny, for religious freedom secured, and, above all, for the continued illumination of Judaism.



CANDELABRUM FROM THE TEMPLE OF JERUSALEM

*Detail from the Arch of Titus, Rome
(The Temple Menorah was seven-branched)*

Religious Significance

It is highly significant that the Jew never instituted a festival to commemorate those subsequent Maccabean victories which resulted in a partially-independent State under Hasmonean rulership. National freedom was regarded as wholly subordinate to religious freedom. Any endeavour—and such endeavours have not been unknown since the re-emergence of the Israeli State—to transform Chanukkah from a religious festival into a national occasion can find no support in Jewish tradition. It was the victory for Judaism, not national independence, which evoked the Jews' joy and gratitude.

It is also characteristic of the Jewish outlook that, while recognising that victories for truth and freedom can only be won when—as in the Maccabean era—men display high courage, splendid fidelity and readiness

to endure even martyrdom, all victory is, nevertheless, to be ascribed to God, the arbiter of human destiny, and not to man. "We kindle these lights," runs the Blessing after the first Chanukkah light is lit—"on account of the miracles, the deliverances and the wonders which *Thou* didst work for our fathers, by means of Thy holy priests." The special hymn for Chanukkah ("Rock of Ages") opens with an invocation to God as "O Fortress, Rock of my salvation," while the words of the Bible most closely associated with the tradition of Chanukkah are those of Zechariah: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

The Festival of Chanukkah certainly does not depreciate the significance of human effort and sacrifice, of "human might and power," used in the defence of truth and freedom. But the perennial message of Chanukkah to the Jew is that spiritual, and not material, strength is always the final determinant and that spiritual strength comes to those who are prepared to make, as the Maccabees were, any sacrifice in the service of God. This message, largely ignored in the world today, is one which both Jew and Christian may together strive to bring to man for mankind's salvation.

Commentary

● One and the same God

Stimulated by the Seelisberg recommendations on the task of the Churches in relation to antisemitism (reprinted in the March/April, 1950 issue of "Common Ground") two local Councils of Christians and Jews in Germany (at Hesse and Schwalbach) recently invited a group of Protestant and Roman Catholic theologians to examine the doctrinal implications of these recommendations from the Christian point of view.

The findings of this group were published at the beginning of June last. The document opens with the affirmation, the force of which still seems to be unrecognised by some Christians even in this country, that "it is one and the same God who speaks to all mankind both in the Old and the New Testaments." Of Jesus the report states that he "was born of a Jewish mother, sprung from the people of Israel" and that when "we (as Christians) call him the Christ we acknowledge thereby that, through him as Son of David, we share in the redemption which, for Israel is bound up with the coming of the Messiah."

The report also reminds its readers that "the chief commandment for every Christian—to love God and his neighbour—had already been

proclaimed in the Old Testament and emphasised by Jesus. It is equally binding on both Christians and Jews and indeed in all human relations without exception."

It is not surprising therefore to find a warning against the error of referring to the enemies of Jesus in the time of his life and ministry simply as "the Jews." So far as responsibility for his crucifixion is concerned the report distinguishes three different degrees of guilt as between:

(a) the comparatively small group of those who were both active and passive in the process of his trial beginning with those who sought to bring about his death because they were driven either by political ambition or religious fanaticism and ending with the officials or disciples who denied him from cowardice;

(b) the majority who could not make up their minds to give more credence to the witness of the Apostles to his Resurrection and to the evidence of the Old Testament concerning his Messiahship, than to the arguments which made him out to be a blasphemer and justified his execution;

(c) those who out of hatred persecuted and slandered his followers. (To this third point is added a reminder that since the Middle Ages Gentile Christians at least have been acknowledged by Jews as worshippers of the true God.)

"For the Christian," the report adds, "Christ's command concerning love for his enemies stands together with the words from the cross: 'Father forgive them for they know not what they do.' The cry of an excited multitude: 'His blood be on us and on our children' must be changed in our thoughts into intercession that this blood might at least redeem those for whom it was first poured out, but must never more be abused in order to represent the pouring out of Jewish blood as a kind of just punishment."

These quotations, which indicate the general tenor and intention of this particular report, reflect also a growing recognition on the part of Christians of the extent to which Christian teaching, often quite unwittingly, has done grave injustice to the Jewish people and their religion. Is it too much to hope that this searching of the Christian heart and mind, welcome as it will be to many Jews, will also encourage them to undertake a similar discipline; for ignorance and prejudice are by no means to be found among Christians only.

● Not "Apartheid" but "Eendrag"

In a declaration on "Racial Policy in the territories of Southern Africa" unanimously adopted at its annual Conference in July last,

the Methodist Church of Great Britain took as its own the motto put forward by the Christian Council of South Africa a year before : " Not *Apartheid* but *Eendrag* "—not segregation, but unity through teamwork.

" Africans and Europeans," this Methodist pronouncement continues, " must unite in a common endeavour to raise the African population to a higher level of life." But the Conference was under no illusions as to the difficulties likely to be met in trying to achieve this ideal. Of the African it will require honest recognition of the immensity of the task, and an attempt to rise above unmerited suspicion of those who labour at their side in the same cause. " From Europeans, as indeed from all, it will demand the mastery of passion and prejudice, the power to make sacrifices, the patience of love and indomitable goodwill."

The ultimate sanction for such an endeavour, and indeed its ultimate inspiration, are to be found in those beliefs concerning the nature of God and man which are the common religious heritage of Jews and Christians alike. It is interesting also to find a scientific warrant for this approach in another recent declaration on Race drawn up by an international panel of biologists, geneticists, psychologists and anthropologists, and published by UNESCO only a few months ago.

The concluding paragraph of this declaration, a summary of whose main points we published in our July/August issue, is particularly relevant : " Biological studies lend support to the ethic of universal brotherhood; for man is born with drives toward co-operation, and unless these drives are satisfied, men and nations alike fall ill. Man is born a social being who can reach his full development only through interaction with his fellows. The denial at any point of this social bond between man and man brings with it disintegration. In this sense, every man is his brother's keeper. For every man is a piece of the continent, a part of the main, because he is involved in mankind."

● For Gentiles Only

It sometimes happens that Jewish applications for membership of a golf, tennis or social club are unsuccessful. Almost invariably the explanation is offered, suitably garnished with expressions of regret, that the membership is already full to capacity. There is, of course, no suggestion of discrimination against Jews. Nevertheless the applicant is left with the feeling that if he had not been a Jew he would have been more fortunate.

Recently however, our attention was drawn to an interesting case in North London. Mr. Bernard Atherton, a non-Jew, had applied for

membership of a tennis club in Edgware. On working through the questions on the application form he was at a loss to understand why he should be asked to state his religion. An enquiry of the club secretary elicited the information that this was a safeguard against the admission of Jews.

Mr. Atherton was neither impressed nor attracted by this explanation which he reported to the Edgware Council of Christian Churches of which he is a member. The Council, which took an equally serious view of the situation, resolved after full discussion that while any private association has a legal right to make its own rules for admission to membership "it is the duty of the Council as the united voice of local Christian opinion to state categorically that it is repugnant to Christian feeling, not only that such an exclusion should be practised, but that an enquiry concerning religion should be made the excuse for racial discrimination."

This resolution which was given wide publicity in the area concerned, is worthy of much more general notice—particularly on the part of clubs which, under whatever guise, indulge in racial or religious discrimination.

● Of crooks and clowns

The film industry, we understand, is facing a new crisis—it cannot find enough villains. Of course, there *are* plenty of scoundrels about, both in fact and in fiction, but Hollywood cannot use them because to do so might tread on somebody's toes. All the really good villains, it appears—the type that calls for bigger and better superlatives in the "trailers"—come from the Forbidden Territory of religious, political, racial or national groups.

In the old days a Negro could be shown stealthily approaching his victim with a knife raised to strike; a Chinaman could lure his unsuspecting companion into a room from which there was no return; an Inquisitor could condemn the harmless heretic to torture and death; a crooked politician could. . . . But no more! The Negroes, the Chinese, the Catholics, the Jews, the politicians, the policemen, and all the rest of them, have indignantly protested against any of their number being depicted in an unfavourable light, whether as crooks or as clowns. Even the Redskins (sorry, the North American Indians) have lodged their complaint, and so taken away the first and the last of our loves in villainy—the real blood-and-thunder Wild Western.

There is even a whisper that this group sensitiveness to villainy is not confined to the *cinema* screen . . . or to the United States.

Let it be acknowledged that we have every sympathy with those who see the danger of stereotypes being created, or accentuated, by films,

by the radio, or by any other form of entertainment. As the American Indians put it in their formal protest, "distortion of Indian life and character in films and other theatrical media has undoubtedly fed the barriers of misunderstanding and distrust." The same could be said, with equal justification, by many other groups.

Nor is the difficulty to be solved simply by matching every crook with a corresponding hero—or even heroine. It is characteristic of our mental make-up that we should forget, if we ever even noticed, the group attachment of the hero, whilst we certainly should notice, and probably would remember, that of the villain.

The problem is, therefore, a real one. We feel, nevertheless, that it is no permanent solution to ban the portrayal of minority group characters in roles of infamy, nor to prohibit music-hall jokes about them. The solution will be found only when the problem no longer exists—when we can see the Jewish crook, the Negro clown, or the Chinese thug, without generalising from him to his group; when we have become used to judging people objectively on their individual merits, without reference to any group stereotype (favourable or unfavourable) in our minds; when in fact, our ways of thinking about people are more thoughtful.

● Germans not wanted ?

We have before us a number of newspaper cuttings from Commonwealth countries—principally Australia and Canada—with headlines such as "Jews fight entry of Germans," "Care urged with Germany," "No Germans, please, say Jews." The reports are principally of protests made by representative Jewish organisations, or their leaders, against admitting German immigrants, on the grounds that such immigrants might include people with a Nazi background. We fully sympathise with the feelings which prompt our Jewish friends to react in this way to proposals to admit selected Germans to Commonwealth countries. Some of those Jews who join in the protest may themselves have suffered under Nazi tyranny; nearly all will have bitter memories of the torture and murder of relatives or friends.

Nevertheless we feel that such a reaction, however, understandable it may be in the circumstances, may all too easily lead to the kind of attitude on the part of Jews from which they themselves have so often suffered at the hands of others. We doubt, for instance, whether it is entirely just, or indeed wise, to assume that all prospective German immigrants are unrepentant Nazis, or to prohibit the entry of all because some may still be indoctrinated with the evil philosophy of fascism.

By all means let there be a process of screening, with all such safeguards as may be possible. But let it be based on an examination of individual cases; for in this matter, as in others of a similar kind, it is relevant to recall the words of Edmund Burke: "I do not know the method of drawing up an indictment against a whole people."

● Dr. R. Travers Herford

The name of Travers Herford has for so long occupied a position of almost legendary eminence in the field of Jewish-Christian scholarship that the recent announcement of his death came as something of a shock. His book on the Pharisees, first published in 1924, quickly achieved the status of a classic and did much to undermine that modern English usage which treats the term Pharisee merely as a synonym for "hypocrite," and to show the Pharisees, as he himself put it in an article in the 1950 Edition of Chambers Encyclopaedia, as a Jewish party which in the centuries immediately preceding the birth of Christianity "had familiarised Jews with the good Biblical doctrine that their religion was a personal and family matter, the maintenance of which could be independent alike of the political status of the Jews in Palestine or elsewhere and of the continuance of the sacrifices at Jerusalem."

Combining as it did to such a remarkable degree the qualities of exact scholarship and deep religious insight the work of Travers Herford remains as something for which Jews and Christians alike have cause to be profoundly thankful. Let us hope that it will serve also as a stimulus to others to carry on the research of which he was such a distinguished pioneer.

About Ourselves

● As we go to press the Council's Annual General Meeting has just taken place. The Archbishop of Westminster, Cardinal Griffin, who was to have presided, sent a message regretting his inability to be present as he was resting in the country on the order of his doctors. In the Cardinal's absence the chair was taken by the Marquess of Reading, a Vice-President of the Council.

Addresses on "Religious Liberty", with special reference to conditions in Eastern Europe, were given by the Countess of Listowel (the Roman Catholic Editor of *East Europe and Soviet Russia*), the Chief Rabbi, and the Dean of St. Paul's.

The Rev. Henry Carter, Chairman of the Council's Executive Committee, reviewed the past year's work, and Sir Robert Waley Cohen presented the Treasurer's Report.

The Honorary Officers of the Council (as printed on the inside front cover of *Common Ground*) were re-elected, and the following were elected as members of the Executive Committee: Mr. A. C. F. Beales, Captain V. Bulkeley-Johnson, Rev. Henry Carter, Rev. Dr. A. Cohen, Rev. A. W. Eaton, Dr. Israel Feldman, Rev. Dr. S. Gaon, Mr. Neville Laski, Rabbi Dr. I. I. Mattuck, Sir Robert Mayer, Rev. Dr. J. W. Parkes, Rev. B. C. Plowright, Mr. Leonard J. Stein, and the



By courtesy of the Jewish Chronicle

AT THE ANNUAL GENERAL MEETING

From left to right : The Chief Rabbi, the Countess of Listowel, the Marquess of Reading, the Dean of St. Paul's

Bishop of Stepney. (It was anticipated that the following, who also served on the Executive during the past year, would again be co-opted : Professor J. A. Lauwerys, The Very Rev. Dr. W. R. Matthews, Dean of St. Paul's, Mr. David Prosser, and Rev. A. E. Wilmott).

The following new Council members were also elected : Rev. John C. Ballantyne, the Bishop of Carlisle, Canon T. J. Fitzgerald, Mr. John Fogarty, Viscount Hailsham, Lord Pakenham, and the Dean of Manchester.

The meeting was very well attended by Council Members, Associates and friends, and by representatives of other organisations.

We intend to print summaries or extracts from the speeches in the next issue of *Common Ground*.

● The Hull Council of Christians and Jews held a very successful Annual General Meeting on November 23rd. It was addressed by Rev. Dr. James W. Parkes, who spoke of the deep moral challenge at issue in the conflict between East and West. There had never been a time, said Dr. Parkes, when it was more important that the whole foundation of Western civilization, which rested

on the Judeo-Christian inheritance, should be consciously strengthened by everybody who could be brought in to work for it. It was a time when co-operation between Christians and Jews was more necessary than ever.

This meeting was a fitting culmination to a year of useful activity on the part of our Hull branch. During the past twelve months it has been able to supply speakers to a number of different groups and meetings, it has brought together people from all different denominations, and, not least, it has steadily increased its membership.

One notable feature of the work of the Hull branch, as of so many of our other local groups, is the splendid co-operation and help which it receives from the local press.

● On Remembrance Sunday the Hampstead Council of Christians and Jews held its second public meeting in the Embassy Theatre, Swiss Cottage. The meeting was again under the Chairmanship of the Mayor of Hampstead, Alderman R. J. Cleaver, and speakers were Mr. Henry Brooke, Member of Parliament for Hampstead, the Rt. Hon. Dr. Edith Summerskill, M.P.,

Mr. Anthony Greenwood, J.P., M.P., Rev. I. Levy, and Rev. R. M. French.

Dr. Summerskill was reported in the national press for her plea for tolerance towards all groups, including women.

The meeting was even better attended than in the previous year—there were about 400 people present.

● The London Society of Jews and Christians is arranging a series of three winter lectures, the first of which has already been held. The two remaining lectures, on January 17th and March 14th, will deal with "Religious judgment on property," and "Jewish and Christian philosophers—Maimonides and Aquinas." Each meeting will have Christian and Jewish speakers, and will be held at 8 p.m. at Dr. William's Library, 14, Gordon Square, London, W.C.1.

● Readers of *Common Ground* may from time to time have heard of the Religious Weekly Press Group. This Group, on which are represented most of the English religious weekly newspapers—Anglican, Free Church, Roman Catholic and Jewish—does a useful service in the field of understanding between members of different religious communities, by bringing together the editors and managers of the different papers to discuss questions of common interest.

Among its activities the Group arranges occasional luncheon lectures in London to which a number of interested people, not necessarily connected with the religious weekly press, are also invited. The next such lecture, on Friday, January 12th, will be addressed by a London University lecturer who has just returned from a year's study of Christian Missions in Central Africa, on the effect of Missionary activity on African life.

Whilst there is no intention of making these luncheons open to the general public, we should be happy to pass to the Group the names of any readers of *Common Ground* who would be particularly interested in the January 12th or subsequent lectures.

● The Council of Citizens of East London continues its excellent work. It has just completed two year's active effort to improve group relations in Bethnal Green, Stepney and

Poplar, and in its third year it hopes to extend the area of its work and increase its effectiveness. Among the projects in preparation for the coming twelve months are the production of a further series of filmstrips on "Man—One Family," the holding of a children's conference on "Understanding our Neighbours," a pageant play depicting the growth of the East London community from its many sources, and a mobile exhibition for use in schools.

All these tasks, however, depend upon sufficient funds being forthcoming. A special appeal is being made in East London itself, but further help will also be needed. Special donations for this work, channeled through the Council of Christians and Jews, will therefore be most welcome.

● At Leatherhead, during the week-end October 27th/29th, was held the third conference organised under the joint auspices of the Y.W.C.A. and A.J.Y. It brought together sixteen girls, Christian and Jewish in equal proportions, to consider jointly some of the "isms" that threaten the faith of both communities in the modern world.

The particular "isms" discussed were described (or disguised) in the programme by three clichés: (i) "I just can't believe it!"; (ii) "Man is the measure of all things"; (iii) "Comradeship—for what?" The findings of the conference showed a complete unanimity of opinion about fundamental aims and the necessity for a fresh assertion of religious truth, though there was, naturally, a good deal of disagreement on the method and policy to be adopted. To have provided a fresh opportunity for Jewish and Christian girls to find that they are sisters in spirit was in itself a justification of the whole undertaking.

No account of the conference would be complete without reference to the impressive services, Jewish and Christian, conducted respectively by Miss N. G. Levy and Rev. A. Dowle, the showing of the film "Prejudice," the social evening arranged by Miss Levy (what is the retiring age for Musical Chairs?) and the Saturday afternoon hike "led" by Miss Van Bienen through the lovely woods near Leatherhead.

Book Notes

OUR UNHAPPY DIVISIONS

Jewish Religious Conflicts

By Maurice Simon, M.A.
(Hutchinson University Library, 7s. 6d).

In Search of Unity

Brief Outline Studies Comparing the Teaching of the British Churches,
Edited by Denis E. Taylor.
(Epworth Press, 6s.)

Problems of Reunion

By A. E. J. Rawlinson, Bishop of Derby.
(Eyre & Spottiswoode, 9s.)

The three books noted above are in some sense variants on a common theme—the gregarious tendencies of the human species in the religious no less than in other departments of its life. The first two are concerned with the way in which the various denominations, sects or parties which today go to make up the Jewish and the non-Roman sections of the Christian community came into being. The Bishop of Derby, in his "Problems of Reunion" is concerned "less with particular concrete proposals for Christian Reunion than with the theological question which all or any of such schemes inevitably raise."

Maurice Simon's survey of "Jewish Religious Conflicts" attempts so much in so short a space that it could hardly be other than superficial in its treatment of some very important issues, as for example in its account of the origin of Christianity and the separation of the Church from the Synagogue. Nevertheless, as an introduction—it is indeed almost the only introduction—to a subject of which most Christians are almost entirely innocent, and about which even many Jews know far too little, it is to be recommended as an important and useful piece of work.

The second, "In Search of Unity," is a composite work edited by Denis E. Taylor and contains a series of brief outline studies of the teaching of the Churches in Great Britain. Each section is contributed by a member of the community to which it refers, and each deals not only with the doctrines held in common by all the denominations but also with those which are distinctive to the particular group. This again is essentially a "brief

introduction" rather than a complete study, but it should serve a most useful purpose as a text book for discussion groups and study circles.

The Bishop of Derby's book, as has already been suggested by the quotation from his Preface, belongs to a different category, and will, we hope, command the careful attention of all who find it difficult "to remain content that the schisms which at present divide and rend Christendom should continue unhealed." Although most of the material presented here was originally prepared in the form of lectures and papers, the book as a whole is in some sense a practical demonstration of its own theme, for out of this diversity its author has succeeded in producing a most convincing whole.

It is true that all our divisions in the religious sphere are in some respect unhappy ones, and that so long as we allow the process of disintegration and fragmentation to continue unchecked we are all, Jews and Christians alike, in "many and great dangers." These three books are in themselves an indication not only of an increasing awareness of these dangers, but they also have a much more positive and constructive significance, for it is one of the paradoxes of human life and experience that out of the tension of different and even opposite points of view a new integration may result.

The Origin of The New Testament

By Alfred Loisy.

Translated by Dr. L. P. Jacks.

(George Allen & Unwin, 18/-)

Those who expect exegesis of a sensational character from the pen of "the great French heresiarch" will not be disappointed when they read this, his latest work to be translated into English. Briefly his theory is that Christianity was in its original form purely eschatological, "a popular and uncriticised belief which Jesus embraced with all the ardour of an unquestioning faith." At this period Christians were interested, not in the life and character of their saviour, but his return in glory to usher in the

Kingdom of God. Later Paul taught the "mystical gnosis" of salvation but it was not till the second century that the Gospel catechesis, with its central interest in the life and death of Jesus, came to be composed, largely in order to confute the Marcion and other gnostic heresies.

Loisy's main contention is that the Gospel books were "nothing else than a manual of Christian initiation" and that their authors had no knowledge direct or indirect of the figure they described and largely invented. This case has been set out with a wealth of scholarship and characteristic Gallic clarity. Though modern criticism tends to reinstate the authenticity of the Gospels, and thus undermine much of the argument, it can never safely ignore the challenge of this provocative but entrancing book.

The Man from Nazareth— As His Contemporaries Saw Him

*By H. E. Fosdick.
(S.C.M. Press. 12/6d.)*

This brilliant and original study is one that will command itself to Christians and Jews alike. The author is under no illusions about the difficulty of the task he has attempted. This, in his own words, is "to leap into the self-consciousness of Jesus, to by-pass the Gospels' thoughts about him, and to recover the uninterpreted personality, as he was before being set in inherited patterns of theology."

Two initial difficulties beset an author attempting such a task. First there is paucity of evidence about Jesus' life which immediately confronts the student who accepts the findings of modern critics. Secondly there is the danger that any portrait of Jesus tends to become entirely subjective.

It is due to Prof. Fosdick's awareness and intellectual integrity that he has largely succeeded in surmounting both these obstacles. His knowledge of Jewish life at the beginning of the Christian era has enabled him to give a vivid and convincing picture of the impression which Jesus made on his contemporaries. No one could have written with greater penetration or fair-mindedness about the circles where his teaching aroused most hostility. If for no other reason than for its

incisive treatment of the paradox in Jesus' attitude towards the Pharisees, this book should be read by all who are interested in religious history and in particular the beginning of that tragic rift which eventually led to the final breach between Church and Synagogue.

Contemporary Jewry

By Israel Cohen.

(Methuen, 25/-)

There have been earlier studies of then contemporary Jewry. Israel Cohen himself produced one many years ago, and later revised it. But so great have been the changes in the life of the Jewish people over the last twenty years, that any attempt to revise an earlier work and bring it up to date would inevitably fail. This book is not such an attempt. It is a completely new study, and as such it is of the greatest value.

Here is a picture of Jewish communities throughout the world as they are today, and of the changes they have undergone in recent years. What is more, the changes in one country are related to those in another. Mr. Cohen tells of Jewish communal organisations and activities, of education and culture, of economic and political activity. He tells the story of emancipation and discrimination, of the Nazi persecution and its tragic consequences, and of the legacy of antisemitism after the war. The last section of the book deals with Zionism and the establishment of the state of Israel.

In the exhaustive study that must have been necessary to prepare such a comprehensive survey, one could wish that Mr. Cohen had paid more attention to the arrangement of his matter. There is too frequent duplication of material in different chapters, and some subjects are treated piecemeal. The book could with advantage have been considerably shortened by avoiding such repetition, and by reducing the long lists of names that sometimes seem never-ending.

It is not surprising that a note of bitterness should underlie much of Mr. Cohen's writing—no Jew, looking at Jewish history over the last twenty years, could avoid feeling bitter. Nevertheless the value of the work

is thereby limited, and what might have been a standard work of reference had it been confined to giving facts, becomes something less by indulging also in views. And even in his facts, when he is dealing not with Jews but with their non-Jewish environment, one feels sometimes that the author lacks balance and objectivity.

Despite its weaknesses, however, *Contemporary Jewry* is a book which any who wish to inform themselves of the up to date position of Jewish life would do well to read.

The Jewish Chronicle, 1841-1941

A Century of Newspaper History.

(Published by Jewish Chronicle. 15/-)

"We confidently hope" wrote the editors who first launched the *Jewish Chronicle* on to the world on November 12th, 1841, "that the day is not far distant, when our little unpretending periodical will have found its way, alike, to the cheerful fireside of the humble—the luxurious drawing room of the affluent—the closet of the student—and the approbation of the world."

Their confidence proved in the end to have been well founded and though the realisation of their hopes came only at the cost of a great deal of effort and anxiety both on their own and on their successors' part one cannot help feeling that the issue of the *Chronicle* which appeared on November 14th 1942 would have exceeded even their wildest dreams. For that hundredth anniversary number contained not only the congratulations and good wishes of the leaders of their own community, but also messages from the then Prime Minister, Winston Churchill, from the Archbishop of Canterbury, the Cardinal

Archbishop of Westminster, and the Moderator of the Free Church Federal Council, and from the Prime Ministers of several countries whose Governments had set up their war-time headquarters in London. This "little unpretending periodical" had indeed won the approbation of the world.

The story of the years between has been told, and very well told, in this centenary volume, the publication of which had perforce to be delayed for nearly another decade on account of the war and the difficulties of the immediate post-war period.

And what a story it is! Those who have been responsible for the *Chronicle* at the various stages of its development have had almost every kind of difficulty and discouragement to cope with, from the idiosyncracies of certain types of individuals, and the inevitable financial and competitive problems which are the lot of almost every newspaper, to the total destruction of its London premises by fire with the complete loss of all records, files, furnishings and equipment as the result of an enemy air-raid on the night of December 29th, 1940.

But it is more than the story of a newspaper. For just as the *Chronicle* itself reflects, week by week, the multifarious interests and activities of Jews not only in this country but throughout the world, so this centenary volume cannot help but serve as an introduction to the study of one of the most tragically and at the same time stimulatingly eventful epochs in Jewish life, and its readers may well be grateful both to Dr. Cecil Roth who prepared the material and to those members of the staff of the *Jewish Chronicle* who assisted in its presentation.

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WILL NOT AFFECT YOUR THROAT



One reader at any rate is very grateful for one of the most interesting books he had read for a long time, for while one would not normally turn to the "Newspaper Histories" section of a library for an adventure story, this particular reader, who happened to be a non-Jew at that, found this one quite "unputdownable." He hopes that many others, non-Jews as well as Jews, may share his enjoyment of what is after all something much more intimate than the history of a newspaper. It is rather the portrait of a friend—faithfully drawn, with warts and all!

The Professor's Umbrella

By Mary Jane Ward.
(Cassell, 8/6)

In this novel the author of "The Snake Pit" bases her plot on a form of mental illness that is not certifiable—antisemitism. The President of an American university dismisses a Jewish instructor on a false charge. Another Jewish lecturer rallies his friends in an aggressive defence, but the dismissed man prefers not to become a pawn

in a battle of principles, and finds his own solution to his personal problem.

The main part of the book, however is a character-picture of the victim, a Jew by descent who never thinks of himself as Jewish except when his friends or his enemies force him to do so. In fact the theme of the plot seems as much a side-line as does the description of the personal ambitions and jealousies of campus life. Miss Ward would make her character stand out more clearly, however, if she were more sparing in her use of the "flash-back" technique—and avoided altogether flash-backs within flash-backs.

Ancient Hebrew Seals

By A. Reifenberg.
(East and West Library, 12/6)

This monograph by the Professor of Soils at the Hebrew University of Jerusalem treats a technical subject in a refreshingly popular way. The author shows how seals were used as marks of ownership and for the purpose of establishing identity on legal documents in the ancient world just

WOMEN IN COUNCIL

The Monthly Publication of the
National Council of Women of Great Britain

Editor : Oonah Robertson

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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

as they are today. He has selected the soil of Phoenicia and Palestine and the period between the 9th and 6th centuries B.C. for his study which thus throws a good deal of light on the customs and beliefs of the Hebrew and kindred peoples in Biblical times.

Among other things the reader will learn that women in Israel were "juridical persons," that cocks were introduced into Palestine long before the times of the Medes and Persians and that from about 600 B.C. pictorial representations almost ceased among Jews owing to their religious awakening. The subject is profusely illustrated by photographs of the seals themselves. One particularly interesting one is of a Hebrew seal showing a griffin being speared by a man in Egyptian costume. The author suggests that this old oriental motif may have given birth to the figure of St. George slaying the dragon.

These Rights and Freedoms

(United Nations Publication, obtainable from H.M. Stationery Office, 10s.)

We are all too apt, when faced with the frustrations and procedural wrangles of the Security Council, to write the United Nations off in our minds as a failure. This book may serve to bring back a sense of proportion by reminding us of how much useful and constructive work has been done in promoting and encouraging respect for human rights and freedoms.

Here in one volume is a record of study and achievement in many related fields. The book traces the

development of the Universal Declaration of Human Rights already adopted, of the draft First International Covenant on Human Rights, and of the Genocide Convention. It describes the studies and work undertaken on the prevention of discrimination and protection of minorities, on rights of women, on refugees, and other helpless victims of war, on slavery, on forced labour, and on the protection of human rights in dependent territories. In addition, it covers the questions of freedom of information and Trade Union rights.

The method of the book is to show how each article in the various documents reached its final wording, what arguments were used both for and against alternative or amended versions, and what action has been taken by different United Nations agencies in furtherance of human rights and freedoms in the different fields. This, together with the text of the declarations and conventions adopted, and a bibliography of documents, makes the book a most useful reference work.

Definition and Classification of Minorities

(United Nations publication obtainable through H.M. Stationery Office, Price 3s. 0d.)

This memorandum, prepared by the Secretary General of the United Nations to assist the U.N. Commission on Prevention of Discrimination and Protection of Minorities, is a companion pamphlet to "The Main Types and

Causes of Discrimination" reviewed in the March 1950 issue of *Common Ground*.

In order to define "minority," the new pamphlet defines also "community," "society," "nation," and "state." "The term 'minority' . . . is most frequently used to apply to communities with certain characteristics (ethnic, linguistic, cultural or religious groups, etc.), and almost always to communities of a national type . . . which is different from the predominant one. Members of purely religious minorities may feel, however, that they belong to the predominant national group." Members of all minorities desire and are entitled to equality with dominant groups in the sense of non-discrimination, and questions relevant to this desire were dealt with in the earlier pamphlet; but this study goes on to deal particularly with minorities that require something more—special positive services and special rights necessary to preserve and further develop the special characteristics of the minority.

The memorandum is intended simply as a background paper to the study of minorities; as such it will be valued by the student, who will not, however, expect it to provide more than basic information. The pamphlet ends with a bibliography of over 700 relevant books, pamphlets and articles.

BOOKS RECEIVED

(The inclusion of a book in this list does not preclude its subsequent review).

The Furtherance of the Gospel. By R. W. Moore. (Oxford University Press, 6s. 6d.)

How do you talk about People? By Irving J. Lee. (Anti-Defamation League of B'nai B'rith, 25c.)

Come Like a Storm. By E. G. Cousins. (Benn, 10s. 6d.)

The Passions of Men. By A. Jeans Courtney. (Skeffington, 12s. 6d.)

The Magic People. By Arland Ussher. (Victor Gollancz, 10s. 6d.)

Bible from Within. By A. G. Hebert. (Oxford University Press, 8s. 6d.)

Conditions of Freedom. By John MacMurray. (Faber & Faber, 6s. 6d.)

Annual Report of the Secretary-General on the Work of the Organisation 1st July, 1949—30th June, 1950. A U.N. publication. (H.M. Stationery Office, 11s.)

The Bible and Polygamy. (S.P.C.K., 2s. 6d.)

Prophets of Deceit (A Study of the techniques of the American agitator). Lowenthal & Gutterman. (Harper \$2.50).

A Study of Statelessness. United Nations Department of Social Affairs (H.M.S.O., 9s.)

A Survey of the Jewish Communities in the Muslim Countries of the Middle East. S. Landshut. (The Jewish Chronicle Ltd., London, 2s. 6d.)

Dynamics of Prejudice. (A psychological and sociological study of veterans). Bruno Bettelheim and Morris Janowitz. (Harper, \$3.50.)

Anti-Semitism and Emotional Disorder. (A psychoanalytic interpretation). Nathan W. Ackerman and Marie Jahoda. (Harper, \$2.50.)

The Authoritarian Personality. T. W. Adorno Else Frankel-Brunswick, Daniel J. Lewinson and R. Nevitt Sanford. (Harper, \$7.50.)



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